



**A STUDY OF SELF-AWARENESS IN RELATION  
TO INTRAPERSONAL AND INTERPERSONAL  
PERCEPTION OF ADOLESCENTS**

**DISSERTATION SUBMITTED  
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**BY**

**RUKHSANA HAMID**

**(Roll No. 82-M. Ed.-17)**

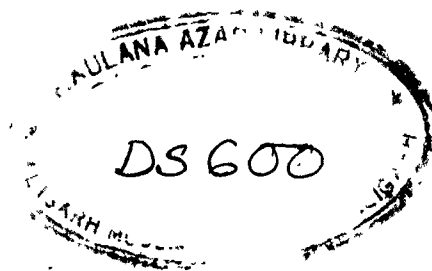
**Enrolment No. K-3730**

**UNDER THE SUPERVISION OF**

**(Mrs.) Sajida Zaidi**

**DEPARTMENT OF EDUCATION  
ALIGARH MUSLIM UNIVERSITY  
ALIGARH**

**1982-83**



**DS600**



Tel. : 3551


**DEPARTMENT OF EDUCATION**

**ALIGARH MUSLIM UNIVERSITY**  
ALIGARH (Pin 202001)

**CERTIFICATE**

This is to certify that the M.Ed. Project entitled 'A Study of Self-awareness in Relation to Intrapersonal and Interpersonal Perception of Adolescents', being submitted by Miss Rukhsana Hamid in part fulfilment of the requirement for the degree of M.Ed. has been conducted under my supervision, and embodies Miss Hamid's own work.

8 March, 1983

  
(MRS) SAJIDA ZAIDI  
Supervisor

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RUKHSANA HAMID

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## Chapter 1

### CONCEPTUAL FRAMEWORK OF THE STUDY

For effective social interaction and personal development it is of utmost importance to be aware of oneself. The self is a basic factor in the formation of personality and in the determination of behaviour. It is the person's inner world. An individual who is aware of the inner core of his personality, is able to express his potentialities and acts according to the laws of his being. He can participate in the affairs of life creatively. On the other hand, if the individual is not aware of his self and his inner being is denied or suppressed, then, he tends to lose imaginative spontaneous and intuitive way of life. He feels insecure and seeks an escape from his subjective reality. He is estranged from his real self. His real self becomes a feared and distrusted stranger. This alienation from the real self is because he is detached from self and in the words of S. Kierkegaard (1955),<sup>1</sup> "by seeing the multitude of men about it, by getting engaged in all sorts of worldly affairs, by becoming wise about how things go in the world... a man forgets himself... does not dare to believe in himself, finds it



too venturesome a thing to to be himself, for easier and safer to be like others, to become an imitation, a number, a cipher in the crowd...".

When the individual is not aware of his self as the centre of his world, as the true originator of his act, he is not able to adjust with his self, with his lack and limitations, he gets scared to accept it and tries to defend his self through defence mechanism. His self becomes infantile with its island of ignorance, and becomes an imperfect socialized dependent. self-awareness authenticates creative self-expression.

In order to achieve awareness to self, it is important to know what we mean by self, otherwise it remains a vague term which is either equated by ego or personality. Self is a content of awareness, it has no reality apart from awareness.

### Definition and Conceptual formulation of self

Many psychologists defined the self as an individual's perception of himself as an existential entity, which is unique, self regulative and unified.

From the very beginning a child has a streak of individuality of his own and as time passes he becomes increasingly aware of himself as a separate being. That which we call the self comes into being as the child with all that is inherent

in his make-up comes to grip with the experiences of life. The self as it finally evolves constitutes a person's 'inner-world' as distinguished from the 'outer-world' consisting of all other people and things. It is a composite of thoughts and feelings which constitutes a person's awareness of his individual existence, his conception of who and what he is.

William Janes (1902)<sup>2</sup> has said that a person's self is the "sum total of all that he can call his". It includes among other things, a system of ideas, attitudes, values and commitments. It is a person's total subjective environment and to Howie (1946)<sup>3</sup> a distinctive "centre of experience and significance". The self is the individual as known to the individual. It is that to which we refer when we say 'I'. It is the custodian of awareness; it is the thing about a person which has awareness and alertness. Sullivan (1947)<sup>4</sup>, therefore, views it as a 'system' "which notices what goes on, and... notices what goes on in its own field."

The self is both a knower and a thing that is known, a perceiver and a thing perceived. As a knower the self, according to Wenkart (1950)<sup>5</sup> is able to take a panoramic view of the total personality. Lecky (1945)<sup>6</sup> therefore, has described the self as the 'nucleus of personality'. It provides a nucleus on which, and in which and around which, experiences are integrated into the uniqueness of the individual. In the process of experience, the healthy self adds, assimilates, and integrates within its own system that which is essential and

authentic, while renouncing what is "unessential, strange and harmful".<sup>7</sup> Both Wenkart and Lecky consider the self as the core of personality, that unifies and organises the different aspects of personality.

<sup>8</sup>  
Freud's Psychoanalytic theory also contributed to the widespread concern with self. He used the term ego in a highly restricted sense as a portion of self.

Jersild (1960)<sup>9</sup> was of the view that "Self is a composite of a person's thoughts and feelings strivings and hopes, fears and fantasies. As views what he is, what he has been, what he might become, and his attitudes pertaining to work."

According to Allport (1961)<sup>10</sup> the self "is the warm, central, private region of one's life, as such it plays a crucial part. It is some kind of core in our being."

Gergen (1971)<sup>11</sup> like Allport, has defined self as a "set of core feelings or perceptions the person has about himself which demand reverence because they uniquely distinguish from others".

The term 'Self' as defined by the above psychologists in different ways, is defined as a sort of organizing agent, as the sense that an individual has regarding his existence and personality, of his worth, role and position. Those aspects of characteristics of the individual which are peculiarly his, which give a sense of unity to his personality have been variously designated as the "Self" by William James, "the

self system" by Sullivan, "the ego" in a restricted sense by Freud, the "nucleus of personality" by Lecky and "the Proprium" by Allport. The self, according to these psychologists can be regarded as the core of personality. Personality is an integrated pattern of responses, trials and tendencies, but self is the unifying agent which brings about organization in various diverse aspects of personality: it represents a unity between the social and individual subjective and objective aspects of personality.

The self is seen as that portion of the individual's world of experience with which he is identified and which he perceives to be within his control. As the individual matures, his reactions become organized into a pattern, which we call the self structure, or self concept. Now let us examine the concept of self as distinguished from self.

The concept of self which has got fundamental significance in theoretical work of psychologists preferring phenomenological point of view, may be defined as an individual's perception of himself, a composite of many psychological states, impressions and feelings. It includes the impression he has of his body, the image he has of his physical appearance and of tangible properties of his person. In brief it may be asserted that the concept of self serves as a frame of reference for the individual to relate himself with ~~ones and~~ others to himself.

In order to understand the concept of self, it is essential to discriminate within the various dimensions of self.

First we have the basic self concept of an individual which provides him identity, it is the individual's perception of his abilities, desires, capacities, his values, beliefs and aspirations and his status and roles in the outer world. This is his concept of the kind of the person he thinks he is, it may or not be in exact conformity of what he really is but what he thinks he is.

Secondly there is the transitory perception of self, which an individual holds at the present time. This view may be influenced by the mood of the moment or by some recent experience; it is a transitory attitude. This dimension may include a negative view depending upon the experience -- a picture of the kind of self the person fears he is.

Thirdly there is the real self. This is the self the person really is whether he perceives it or not, it is his real self consisting of his values, attitudes, weaknesses, pitfalls, emotional make up, aspirations, etc. As long as he acts according to his own inner desire of self and does not alienate from his self he is more closer to his real self. Objective reality does not affect him, and he is more satisfied being closer to his real self, and is not prone to social pressures. His overt actions are not detached or inconsistent with underlying conceptions of self, and he does not have the

loss of feeling as an organic whole or alienation from the real self.

Fourthly is the ideal self. The kind of person the individual hopes to be, or would like to be, this may not be according to the actual potentialities but depends upon the individuals level of aspiration, in relation to his ability and opportunities for self realization. If the ideal self is set too low, it may be destructive of self-esteem, as the individual compares himself with others who had have higher aspiration and have achieved much. "If the ideal self is set at an unrealistically high level he may experience continuous frustration and be more prone to feelings of depression than if there were less discrepancy between the self perception and the ideal self."<sup>12</sup>

The ideal self is derived in many ways. According to Havighurst and MacDonald (1955)<sup>13</sup> the development of the ideal self goes through an early stage of identification with a parent or parent substitute, an intermediate, somewhat unrealistic and glamorous stage, omitted by some children, and a stage of identification with an attractive young adult or an imaginary character who has a combination of many admirable qualities.

The last dimension is the social self, this is the self the person thinks others see it. The original sense of the ~~me~~ is made up largely of the attitudes, words, gestures, of others which the child perceives, imitates and responds to.

His sense of self is thus a product of other people's behaviour toward him. G.H. Mead indicated that we achieve a sense of selfhood by acting toward ourselves in much the same manner in which we act toward other people. When we do so we are said to be "taking the role of the other toward ourselves".<sup>14</sup> We absorb ourselves so much with the social norms that we look at ourselves from the social angle. This does not mean that we cease being ourselves. Rather, we assume a dual perspective, simultaneously, one is the subject doing the viewing and the object being reviewed. In imagination, one steps out of oneself, so to speak into the position of another and looks back upon the self from this standpoint -- 'a reflexive process'. We respond to ourselves in the same way in which other people might respond to us; this is in extreme cases when we separate ourselves from ourselves when we become socially oriented. The self, says Mead, 1934<sup>15</sup> in all its aspects, is predominantly a social product.

All these dimensions namely the basic self, the transitory self, the ideal self, the real self and the social self are of great significance because they guide and in many instances determine an individual's awareness of his self and behaviour.

Self awareness is consciousness of self. It is a common experience of mankind. It is awareness of oneself by oneself and an awareness of oneself as an object of someone else's observation. Awareness is a discriminating activity of the

individual. It means that every individual must know his own identity in his worldly situation without being suppressed by his social traditions, political conditions and religious or moral taboos. Self awareness enables an individual to choose his own way of life and become responsible for his choice. It is the individuals consciousness of his distinctive characteristics, his abilities lack and limitations.

Sartre<sup>16</sup> says that man becomes oneself when he is aware of his self, he has to be conscious of his essence that is what am I and secondly 'how am I' related with other things of the world.

Self awareness is a growth process which begins during infancy and early childhood and continues till death. It develops when a child is able to make distinction between self and non-self between his body and the remainder of the visible environment. The young infant is not aware of himself as a self. He does not separate the "me" from the rest of the world, and it is precisely this separation that is the pivot of later life. He begins life as a part of his mother's body. It seems probable that awareness of his body a common core about which self reference becomes organised, although later on distinguishes from the physical body.

The child sees portions of his physique as common factors in all his experiences. He has muscular and organic sensations as part of all his activities, and his feeling of pleasure and



pain specially in the early years are associated with definite bodily sensations. For the early experimentalist Wilhelm Wundt, the notion of self largely referred to the person's experience of his own body -- "self feeling or self-awareness was primarily awareness of muscle tension of other internal states."<sup>17</sup>

A feature of the developing self is increased awareness of personal properties and resources. The child gains in awareness of the parts of his body and the limits of his reach. He probably also at a fairly early age recognizes the press of inner wants and needs as distinguished from conditions that can gratify or deny the gratification of such needs. Sooner or later he realizes that there is a clash or at least a difference between his wishes and wants and the wants of others, in other words, he is aware of his desires and the desires of others. Thus he first learns with the people in his family, in his primary society of parents and siblings. The first views of life which he formulates make up his life style, and this life style according to Adler is highly personalized subjective system.

An understanding of child's purposes and goals offers an insight into the style of life or self awareness. All the child's actions are the results of this general life style which is based upon an evaluation of self and society. The child's evaluation of self, his position and its awareness gives

unity to his personality.

Self awareness becomes more complex and developed when the child comes into contact with others. His relationship with other people influences his growing powers of perception, his abilities to imagine, to form large and comprehensive concepts, to appreciate values and commitments and to take a stand for or against. He is able to distinguish between people, and things, between himself and others. He notices that things from the outside world can act upon him, that there is a difference between his experience and the particular happening which makes him feel as he does. He also recognizes differences between his own purposes and intentions and the intentions of others, who deliberately or unknowingly further or oppose his intentions. We can therefore rightly say that self-awareness comes to full focus when the individual makes certain interpersonal relationships and he experiences himself as a continuing unity in a changing environment.

The impact of social relationships on the development of the self and its awareness has been emphasized in recent writings by Karen Horney, Harry Stack Sullivan and their followers. The concept of interpersonal relationships is the central theme of Sullivan's theory of personality and this would be at the heart of anything that could be done to promote healthy self-development. According to Sullivan (1953), the self is made up of "reflected appraisals" of "significant others"

in the child's life.<sup>18</sup>

The earliest experiences which influence the development of the self are experiences with people. Social interaction does much to furnish the basic repertoire of concepts used by the person to understand himself and to guide his conduct.

Each person's self is something individual yet it has a social origin, this is because man cannot affirm his self if he does not believe in others. He attains primary notion of his self through the relationship of others, he realizes his being primarily through active participation in the world rather than by his separation. With this establishment of 'others' the individual's own behaviour includes "role-taking and role-playing."<sup>19</sup>

Carl Rogers (1959) has said that the self concept is ... "a self as it is seen by the experiencing person."<sup>20</sup> To him there is no reality beyond human perception. The concept of self is the concept given to man through his perception of himself. The self in his theory is also differentiated out of the perceptual objects of the phenomenal and refers to the 'I' or 'Me'. He states that people are not behaving according to facts as observed by others but according to facts as they view them. Therefore, the unique perceptions of the individual assists him in the formulation of his decision. Although Rogers uses selfconcept but probably what is meant by his argument is awareness which comes to the individual through

his personal experiences in a wordly situation.

Though Rogers says that awareness of self is achieved by the person's total experience with himself, but, it also comes through physical surroundings and with his interpersonal world.

Symonds' (1959) view is also associated with the above. He says that "the self indicates all the meanings and evaluation that a person has about himself and his relation to the world around him. An individual absorbs into and as a part of himself all the persons, objects, ideas and ideals, with which he identifies himself."<sup>21</sup>

Awareness of self is experienced as a concomitant of awareness of others, as the individual identifies with others, he also differentiates more clearly between self and others. As he immitates others and tries out behaviours he evaluates their effort on him and on those being imitated; his sense of self grows through the combination, closely associated in time, of behaving and evaluating.

In the list of the ablve statement **one** can say that awareness of self is a product of other people's behaviour towards him. This pattern of awareness which he perceives through the social angle, is a socialized pattern of self-awareness.

Both Cooley (1922) and Mead (1934) also emphasize the fact that awareness of self is perceived socially. Cooley in his book "Human Nature and Social Order" says that the person's feelings about himself were seen largely as products of his

relations with others, relations that affected him from the early years of life, that one's ideas of self are significantly affected by what he imagines others think of him. The result said Cooley was a "looking-glass"<sup>22</sup> self, one that reflected the imagining Appraisals of others. For Mead the child was said to observe the behaviours of "significant others"<sup>23</sup> around him, and imitates such behaviour in his play, in as much as these others behave in certain ways towards the child, he begins to adopt these orientations toward himself.

Leon Festinger's (1954) theory also emphasizes inter-relationship. In his publication 'A theory of social comparison processes',<sup>24</sup> he argues that people have a continuous need to establish the correctness of their beliefs and attitudes. When there is little valid factual evidence on which to rely, they turn to others. Specifically, they compare their own beliefs and attitudes about the world with those held by others in order to assess the validity of their own position. This reasoning has obvious implication for the development of self-awareness. By being aware he says that we can determine the correctness of our attitudes primarily by comparing them with the attitudes of others.

Cooley and Meads, notion that self conception is a reflection of others view but it is not possible to have a sound casual connection between others view toward self and self-conception. There is a difference and gulf by the perception of

self by individual himself and perception of individual by others. One of the most interesting thing is the extent to which the appraisals differ from the person's self-conception. Some people see us as much as we see ourselves, while others disagree markedly with our self-opinions. The extent of discrepancy between another's view and our own can make a great deal of difference in how much our self estimate is affected. As the discrepancy is increased, so is the pressure to change one's concept of self. An individual is more likely to revise his self-estimate in the direction of the appraisal. Appraisals which are positive are more rapidly learned and less quickly forgotten than negative appraisals. Human beings are hungry for compliments and sceptical of criticism.

Negative and positive appraisals also affect the esteem of an individual. If appraisals are positive, the individual will develop self-confidence a high level of self-esteem, feelings of inferiority and inadequacy will be few and the individual will be able to see himself realistically and will have little compensatory behaviour of a defensive sort such as shyness and withdrawal. On the other hand Negative appraisals give the individual feelings of uncertainty, inadequacy, and inferiority and makes him use many defense mechanisms, and his self-esteem is lowered.

If the individual's esteem is enhanced then he is not an anxious person and there is no disorganisation of self

structure and he does not lead to a break down of defences. He will draw a positive picture of his self, and will be aware of his positive picture. This awareness of self enables him to be self-sufficient and self contained. He is governed by inner laws rather than by social and environmental factors. These are the laws of his own inner nature, his capacity and talent, his creative impulses, his need to know himself and to become more and more unified, aware of what he really is.

Such an individual also develops a well-formulated self-concept, which takes into account the realities of the complex world, in which the individual lives, assists him to feel secure within his environment, accurately assesses his areas of personal strength and weaknesses, and makes logical decisions based upon his assessment. He neither over-estimates nor does he under-estimate himself. He is the one who has the balance between perceived-self and ideal-self. He sets his goals and aspirations in congruence with reality.

A self-aware person solves his problems independently. He can see himself and by himself. He can be seen uniquely as if he is the only member of his class.

Maslow (1962) believes that self-awareness is the sign of healthy, and self-aware person is independent, autonomous and self directed. He is growth-motivated and in Maslow's term a "self-actualizing person"<sup>25</sup>. He further says that such a person is able to face the real problems of life. He is

amused by the short-comings of his nature instead of trying to deny them. He shows superior perception of reality, increased acceptance of self of others, and of nature, increased autonomy and resistance inculturation, richness of emotional reactions. He fully expresses himself and does what he pleases.

According to Rogers a self aware person is a fully functioning person. He seeks to be what he is and takes the consequences which follow there from. When he does this he feels that his external behaviour expresses his real self. He trusts himself. He is open to experience, does not blot out thoughts, feelings, perceptions and memories which are unpleasant.

For Eric Fromm a self-aware person is able to love himself and is able to establish loving relations with other persons. He uses his reasons to understand the world and is able to do productive work. He feels himself with his powers and these powers are not alienated from him. He also realizes the potentialities inherent in him.<sup>26</sup>

Now we come to the conclusion that being aware of one's own self and knowing that other people are aware of him are a means of assuring himself that the individual exists and also that they exist.

If a man is not two-dimensional (Individual and Social) having a two dimensional identity established by a conjunction



of identify for others and identity for oneself, if he does not exist objectively as well as subjectively but has only a subjective identify for himself he cannot be real. From the interactions with other people exist some of the most significant experiences in life. Some people elicit affection and trust, some arise in a person resentment, anger, jealousy or rudeness, others stimulate, in them creative achievement, that can never find expression in the absence of social contacts. In the process of looking at and into others the individual begins to appreciate his strong points and is willing to consider his weak points.

If appraisal is positive then he forms a healthy personality and if negative the individual goes for defense. He is dependent on others for his requirements and needs and further distorts his personality.

Self awareness enables an individual to form a self-concept which, at any given time, is based on the individual's real self. He has no vested interest in believing anything about his own motives or actions which is untrue. He can acknowledge to himself and to others (if need be) all of his feelings, wishes, fantasies, needs and experiences. He is responsible for his success and failures and he does not reduce tensions (which arise in a particular situation) through defense mechanisms, which permit the individual to protect his self-esteem and faulty view of life. He becomes a fully

functioning person and can be a creative person too.

### HYPOTHESES

In specific terms the following hypotheses are framed:

1. There is significant difference between high and low self aware students on intrapersonal perception.
2. There is significant difference between high and low self aware students on interpersonal perception.
3. High self-aware students will differ significantly on interpersonal perception and intrapersonal perception.
4. Low self-aware students will differ significantly on interpersonal perception and intrapersonal perception.

### Outline of Procedure

1. Sample - Sample of the study will consist of 100 adolescent students of Class IX and X, selected from a Aligarh Muslim University School, i.e., S.T. High School and Zakir Hussain Higher Secondary School, Aligarh.

2. Method of Analysis

- i) To measure the degree of self-awareness, a multi-dimensional inventory of self-awareness constructed by Sajida Zaidi will be utilised.

ii) To know interpersonal perception and intrapersonal perception, a sociometric technique constructed by Sajida Zaidi will be used.

iii) The groups of low and self-awared students will be formed on the basis of mean  $\pm$  1 SD technique and 't' values will be calculated to test the hypotheses.

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## Chapter 2

### REVIEW OF RELATED STUDIES

In the literature of the last decade, a number of empirical studies may be identified which have same bearing, either direct or indirect on the present study. Such studies act as a path finders for the present work. They enlighten the investigator about the present status of her problem, that has been done in that area and what still remains to be done and what challenges are likely to be faced by the present researcher in conducting the study, they also provide a source of comparison of her own findings with findings of the earlier researchers. It was with these points in mind that the related literature is reviewed; only highly related studies have been reviewed, in good detail, whereas studies that have some implicit effect on the present study have been briefly mentioned.

Researches on self-awareness, self-concept and self-acceptance date back to Rogers. Though phenomenological researches on self start with Remy (1948), Snigg and Counts (1949), Sullivan (1953) and certain practising clinicians, but major portion of researches is based on Rogers theory of self. The findings of some important studies are given below.

Videbeck (1960)<sup>1</sup> through his study administered on 30 students demonstrated that appraisals reflected from others determines one's conception of self. He hypothesized that if reflected appraisals is important in moulding self-conception subjects receiving the positive evaluations should rate themselves as more adequate, and subjects receiving critical appraisals should show a reverse effect. The results of the study showed substantial support to the initial proportions. Subjects who received a positive appraisal, showed a general increase in their feelings of self-adequacy, and subjects who received a negative appraisal, revised their self-estimates in a negative direction.

Another similar study was conducted by Deutsch and Soloman (1959)<sup>2</sup>. They hypothesized that the more positive the appraisal we receive from another, the greater our attraction for him. In this study subjects worked together in groups to complete a difficult task. At random, half the subjects received information that theirs had been one of the most outstanding contributions (success condition), while the other half learned that they had turned in the poorest performance in the group (failure condition). Although each subject received this information privately, he was led to believe that the others also knew of his rating. This manipulation was designed to create two groups, one with a temporary feeling of enhanced self-esteem and the other with a diminished regard for self.



Each subject then received a written evaluation from one of the other team members. By design, half the subjects in each of the above conditions received a positive evaluation. The fictitious team member praised them and said that he would be glad to have them on the team again (positive appraisal condition). The other half of the subjects received negative appraisals, wherein the team member criticised their performance and said that he would not like to have them continue on the team. The major interest of the experiment was how attraction was affected by acceptance or rejection in states of high or low esteem. Results of the study showed that subjects who have succeeded (high self-esteem) are much more attracted to the person who appraises them positively than they are to a critic, and subjects who have failed (low self-esteem) are more attracted to the critic.

A study of Jourard and Remy (1955)<sup>3</sup> attempted to investigate relationships between parental attitudes, self-attitudes and security. The aim of this study was to explore the hypothesized relationships among parental attitudes, self-attitudes and security. The study was administered on 99 undergraduate students of Emory University in which 51 subjects were females and 48 males. The age range of the group was 18 to 28 years with a mean of 21.5. Each subject completed 4 scales -- 3 being identical; Body Cathexis (BC), Self-cathexis (SC) forms and one being Maslow's Security and Insecurity Inventory. This

study showed that self-rated cathexes for the body and the self and the measures of personal security were inter-correlated to statistically significant degrees. This clearly shows that negative self appraisal and perceived negative parental appraisals of the body and the self are correlates of psychological insecurity and vice versa.

G.H. Mead (1934)<sup>4</sup> in his studies found that the original sense of the 'me' is made up largely of the attitudes, words, gestures of others which the child perceives. His sense of self is thus a product of others behaviour toward him.

The above cited studies clearly indicate the fact that appraisals reflected from others have a direct influence on one's concept of ones own self and awareness of self. They show how positive appraisals help in developing a realistic useful picture of self. This is one approach of indicating self-awareness and the other approach is that<sup>it</sup>/is related with one's consciousness of self and knowledge of self irrespective of other's opinion about them. These studies are therefore, relevant as they throw some light on awareness.

Friedman (1955) found that neurotics have a far greater discrepancy scores on the self-accepting tests. The tests yield such findings, i.e., self-rejecting people are more insecure, more depressed and rather cynical than self-accepting people and that self-accepting people are more ambitious.

Similar tests on acceptance were conducted by Marshall, R.J. (1958)<sup>5</sup> and Reese (1961-62).<sup>6</sup>

Marshall found in an experimental study that a negative shift in self acceptance followed unfavourable reactions by the peer group though no change followed favourable reactions. Reese aimed at studying relationship between self-acceptance and sociometric choices. The subjects were 507 children from the 4th, 6th and 8th grades. He used Lipsitt's (1958) self-concept and ideal-self scales to measure the self-acceptance and two sociometric scales to measure sociometric choices.

The analysis of the data revealed that: (1) acceptance of others and acceptance by others and acceptance by best friends were curvilinearly related self concept scores, that is highest acceptance in group with moderate self-concept scores and lowest acceptance in the group going with very high and very low self-concept scores. (2) The trend were not significantly different in different grades or sexes. (3) Acceptance by others was more strongly related to self concept than was acceptance by best friends. (4) The sociometric measures were not significantly related to the discrepancy between self concept scores and ideal-self concept scores, suggesting that the discrepancy scores obtained by subtraction may not be a valid measure of self-acceptance.

Another similar study was made by Helper, M.M. (1958)<sup>7</sup>, the aim of which was to ascertain the relationship between

parents evaluation of children and the children's self-evaluation. In this study independent assessment of self-evaluation in a group of 74 children of 8th and 9th grade and evaluation of the children by their parents was made. Further two self-evaluative measures, labelled (1) self-favourability and (2) self-acceptance were derived from ratings by parents of 51 of these children. Helper found that the measures of favourability and acceptance had adequate reliability, correlations, between the two variables were low in both parents and children, but the results of the study clearly show a positive relationship between parental evaluations of the child and the child's self-evaluation.

Fey (1955) made another study. He tested 58 medical school students with a series of inventories. One valued self-judgement and gave a score for self-acceptance, another estimated how much the person accepted others, and the third, how much he believed other people accepted him. The correlations were all positive; self-acceptance agreed with acceptance of others. Other investigators McIntyre, (1952), Grandall and Balugi, (1954) have reported similar observations. It thus appears that the person who approves of his own attributes also approves of other people. We cannot, however, be sure which percept is the original, the self or the other. It could very easily happen that the child first learns to like others, and transfers his attitudes to himself; or it could be that he

perceives undesirable attributes in himself and projects than into others.

Studies of acceptance reveal the fact that acceptance is the result of awareness. People who are aware and conscious of their own selves are also aware of others, they understand others better, approve of them and accept them. Awareness of one's own self leads to awareness of others. The above studies of acceptance are therefore, relevant as they throw some light on awareness.

Gergen (1965)<sup>8</sup> conducted a study, which attempted to concentrate on the person's esteem for self. Female subjects were interviewed by an attractive girl a few years senior to them. During the interview it was the subject's task to rate herself along a variety of dimensions. The interviews subtly showed signs of agreement whenever the subject rated herself positively and signs of disagreement whenever the subject rated herself negatively. Prior to the interview half the subjects were instructed that the interviewer would simply be practising a set of interview techniques and all her behaviour was prescribed for her (impersonal condition). The remaining half of the subjects were told that the interviewer had few instructions as to her behaviour and that it was her task to be as honest as possible during the interview (personalistic condition). Both before and after the interview all subjects were given a test of self-esteem and told to evaluate

themselves as honestly as possible.

The results of the study showed that subjects who received the impersonal appraisals showed little increase in self-esteem as a result of the interview, on the other hand subjects who received the personalistic approval showed a strong increase in self-esteem. In other words, persons are more strongly affected when others appear sincere, uncalculated, and attuned as individuals.

The above study tells us about true awareness. It shows that an individual's view of self is strongly influenced, if others communicate things to him, being truly aware of him as an individual.

Carl Rogers, Monte D. Smith and J. Micheal Coleman (1978)<sup>9</sup> made a study which suggests that the self concept can best be understood within the context of the persons immediate social environment. They concluded that the self-concept is constructed on an edifice of social comparisons, the process by which the individual develops and maintains self regard, is critically dependent on the social group in which the individual resides. This study tested the hypothesis that the relationship between academic achievement and self-concept is manifest most clearly within the context of specific social comparisons. The results of the study strongly supported the hypothesis. The child compares his or her own level of achievement to the achievement levels of others in the classroom and to the

extent that the results of such comparisons are favourable his or her self-concept is enhanced, but if the comparison is unfavourable his or her self-concept may be diminished.

Another study showing the effects of comparison on self-conception have been demonstrated in an experiment carried out by Morse and Gergen (1967).<sup>10</sup> Thus, study is particularly worth our attention because it is one of the few that has also shown how individual differences in consistency orientation affect changes in self-conception. It was further hypothesized that differences in consistency orientation would also affect the degree of self-esteem change. Specifically it was reasoned that subjects who were inconsistent as measured by the scale would be more apt to shift in self-esteem level. They would be more flexible in accepting different ways of viewing themselves. Consistent subjects, it was felt, would be less able to incorporate new and potentially inconsistent information into their coherent self-view. The results of the study showed that there was mean change in self-esteem for both high and low consistency subjects. Subjects characterized by high consistency in their self view were more susceptible to the effects of social comparison. The result further suggests that ones level of self-regard may vitally be affected by the social surroundings in which he happens to find himself.

Choderkoof (1954)<sup>11</sup> too made an important study. The aim of an investigation by him was to study the point of view

that the degree of defensiveness and its perceptual consequences would be the same if the individual's perception of environment or his perception of himself were taken for examination: both would be related to adequacy of the individual's personal adjustment; his hypothesis that the greater the agreement between the individual's self description and objective description of him, the less perceptual adjustments; further, the more adequate the personal adjustment of the individual the less perceptual defense he will show.

The findings of Choderkoff supported the above-mentioned hypothesis is that adequate adjustments results agreement between individual's self-description and his objective description.

These studies conducted by Rogers, Smith, Coleman, Morse and Gergen and Choderkoff show that social environment changes one's concept of self and that both objectives and subjective awareness of an individual leads to better adjustments.

To summarize the findings of the studies reviewed in this chapter regarding self-concept, self-acceptance and self-awareness, it could be said that a common element in all these studies mentioned above report that "significant others" and "social surroundings" have a direct influence over one's awareness of self. The present investigation, however, sets out to find the relationship between self-awareness and interpersonal and inter-personal perception.



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## Chapter 3

### DESIGN OF THE STUDY

Human behaviour is very complex and its measurement is a highly complicated matter. If not all many errors of generalisations can be avoided if the design of research and methods employed are appropriate and correct. In the present study an attempt has been made to select methods and procedures appropriate to the problem in hand. It was indicated earlier that the present project was undertaken to study the extent and possibility of relationship of self awareness and others opinion about oneself.

### TOOLS USED IN THE STUDY

In order to conduct the study, two measures were used:

- (1) Self-awareness scale to know the level of self-awareness of students of Class IX and X.
- (2) Sociometric technique to know the assessment of others and assessment of one's own self of the same class.

### Description and Rationale of the Self-Awareness Scale

Theoretical Concept of the Scale - The self awareness scale constructed by Sajida Zaidi measures the degree of self-awareness. It is based on four dimensions, i.e., self-awareness in relation

to others; self-awareness in relation to self; self-awareness in relation to parents and self-awareness in relation to emotional life. The above mentioned dimensions are described in the following manner:

Self-awareness in relation to others :- An individual can have suspicious or friendly, modest or arrogant attitudes towards others. He can also have warm or cold relationships with others. In short the context of other persons can inspire all possible reactions, attitudes, and emotions in the individuals. The degree of his awareness of self can be explored by the fact whether he is aware of his attitudes, whether they are considered good, approved and morally valued attitudes or they are bad negative disapproved and morally rejected attitudes. This is found out by measuring consistency of self-knowledge of a person in relation to others.

Self-awareness in relation to self:- This context also presents situations pertaining to various aspects of an individual's relationship with his own self, e.g., his interests, his aspirations, his thinking orientations, his adjustment with his self, etc. The main idea here is also to find out to what extent an individual's awareness of his self is consistent.

Self-awareness in relation to parents :- The principle of self-consistency is observed in this context. This context draws an

individual's attitude towards himself and his relationship with his parents and the emotional and intellectual tensions or harmony with his parents.

Self-awareness in relation to emotional life :- While observing the principle of consistency this context draws from various expressions of an individual's emotional life, like the sources of his joy, satisfaction, frustration, irritations or elations etc. It also draws from an individual's emotional reactions towards significant events, relationships and experiences of his life.

#### Format of Self-awareness Scale

The self-awareness scale consists of two forms, A and B. Each of the two forms is comprised of 36 items in the form of simple statements. The 36 statements are more or less evenly distributed among all the dimensions of the scale that<sup>is</sup> the above mentioned four dimensions.

Self-awareness in relation to others, self-awareness in relation to self, self awareness in relation to emotional life are comprised of 10 statements each, whereas self-awareness in relation to parents consists of 6 statements. The same pattern is repeated in form B. All the statements of form B are the negations of the parallel items of form A. Care however, is taken that all the 72 items (36 of form A and 36 of form B) are

statements of a positive nature. All items are worded in such a way that they do not inspire a negative response or their retail value. This approach was very essential because it is only if all the items are equally attractive that a person would state his disagreement with any item as a result of self-knowledge and not as a result of repelling quality of the statement.

The subjects are required to give their responses on a three-point scale. In both forms A and B three boxes shaped spaces are provided against each statement. Each item of the scale has three alternative answers, i.e., agree, somewhat agree and disagree, which are written on top of the three boxes. The subjects are required to put a tick mark in the box which represents the answer of their choice; for instance, if they want to express agreement with the statement they have to put a tick mark in the right hand space, if they want to express little agreement in the middle box and if they want to express disagreement they have to put the tick mark in the left hand space given in front of the item. The same procedure and the same sequence for expressing the choice of their answers in form B is followed

The first entry in the scale on top of the first page is the necessary information about the subjects like name, age, sex, the vocation and income of parents, education and date. The self-awareness scale provides the subject with clear

instructions. The instructions are also given on the first page in simple languages as follows:

### INSTRUCTIONS

- 1 There are two forms in this scale. Each form consists of 36 statements about the everyday life of people. If you will read all the statements of the scale carefully and give your answers correctly, it will help you in understanding of your self.
- 2 All the items of the scale are in forms of statements, in front of each statement there are three boxes. On top of the page is written agree, somewhat agree and disagree from right to left over these boxes, for example:

Agree	Somewhat Agree	Disagree
<div style="border: 1px solid black; width: 60px; height: 20px; margin: 0 auto;"></div>	<div style="border: 1px solid black; width: 60px; height: 20px; margin: 0 auto;"></div>	<div style="border: 1px solid black; width: 60px; height: 20px; margin: 0 auto;"></div>

Indicate your opinion in each statement by putting your tick mark ✓ in the relevant box.

- 3 Put a tick mark in the middle box only when you are sure that neither you fully agree nor fully disagree with the statement. Try to avoid this box as much as possible.
- 4 Please do not leave any statement unanswered.
- 5 Your responses would be kept strictly confidential, therefore, give your opinion without any hesitation.
- 6 Do your work speedily, do'nt waste time in thinking your answer.

- 7 Write your present opinion in relation to the statement, do not bother to write your past or future opinion.
- 8 Most of the people complete this scale in 10 to 8 minutes, you try to finish your work as quickly as possible and return the booklet after finishing your work.

### RELIABILITY

The reliability coefficient of the scale was calculated on the basis of the raw scores obtained by the sample of one thousand boys and girls. The method used for calculating the reliability was split half method corrected by Spearman Brown formula. The reliability coefficient of this scale worked out to be .92. This figure shows that the scale is highly reliable.

### VALIDITY

The validity of the scale was ascertained by calculating its construct validity. For this purpose intercorrelations among the four dimensions were calculated on the basis of raw scores obtained by the sample of one thousand boys and girls of schools and colleges. The construct validity of this scale thus found out to be .86. This figure also indicates high degree of construct validity.

### TIME LIMIT

In scale of this nature specifying the limit is of crucial importance. If the time limit is too short, it does



not permit a full grasp of the statement before answering it. If it is too long it can result in too much consideration of different situations which can hamper the freedom and spontaneity of the response which is very essential. Keeping this in view, time limits were tried out on small group of subjects before fixing the present time limit, i.e., 8 to 10 minutes. It was observed that this time limit permits the subject quickly to grasp the matter without too much delay.

#### SCORING SYSTEM

The scoring system of this scale is peculiar to itself. Because form B presents an exact contrast to form 'A' and the total scores of the individual depends not on the statements he selects or rejects but trends of his response to each pair of item, i.e., No. 1 of form A and No. 1 of Form B or No. 2 of form A or No. 2 of form B. etc. Due to this approach, there are no items which either positively assert self-awareness or positively deny self-awareness. In short they are not right or wrong responses. Individuals' obtaining the same total score may differ markedly from each other. Even a contrasting orientation of such individuals is possible. Therefore, there is no specific scoring key which indicates right and wrong answers. The self-awareness scale should be scored with the following method.

Both the forms have 36 statements each numbered 1.2-36.

Each pair of items should be scored simultaneously, e.g., item No. I of form A and No. I of form B should be scored simultaneously in the following manner. A score of + 2 be assigned to the response whether it is response of agreement or disagreement on form A. Then the response be compared with the parallel item No.I of form B and checked whether the response is in the same direction or is reversed. If the response is in the same direction, i.e., the subject agrees on both response of pair. He should get a score of -2 on form B. If, however, the response on form 'B' shows disagreement, the subject should get a +2 score. Thus in the first instance his score on pair No.1 is zero ( $+2-2=0$ ). In the second instance his score on pair No.I would be +4 ( $+2+2=4$ ). If the response trend of the individual is reversed in form A and form B both on pair of items number 1 his score would remain in same as it is indicated above in both cases. This method of scoring can best be understood with the help of an example, there is an item No. X in form A which reads as follows. I feel elated when people praise me, in which case the item No.X in form B would read as follows, i.e., other person's praise or blame does not affect me emotionally. Now if subject gives his agreement on form A item he will get a score of +2, if he shows his disagreement with item X in B obtaining he would get again a score of +2, i.e., total score on the pair of item of form A and B would be a score of +4. If the second subject Z shows his agreement with both items he would get a  $+2-2=0$  score because he would not attend a consistency of self/knowledge and by

agreeing with both contradictory statements he is expressing self contradiction.

If the trend of response of subject is reversed, i.e., he gives a disagreement response with items X on form 'A' and an agreement response of item X on form 'B' he will again get a score of  $+2+2 = 4$  on the item number X pair on form 'A' and 'B' because on both cases he is expressing his self-consistency either he likes other people's praises or he dislikes, if he is aware of it and consistently states that he is aware of himself. If however, like subject 'Z' he agrees with both statements of item pair number I or disagrees with both statements of item No. I, he is expressing self contradiction he will get  $+2-2 = 0$  scores.

#### EXAMPLES

	<u>Agree</u>	<u>Somewhat agree</u>	<u>Disagree</u>
<u>A. Form 'A'</u>			
1. I feel elated when people praise me	+2	✓	
<u>Form 'B'</u>			
1. Other person's praise or blame does not affect me.	+2		✓
Total Score	4		
<u>B. Form 'A'</u>			
1. I feel elated when people praise me.	+2	✓	

		<u>Agree</u>	<u>Somewhat agree</u>	<u>Disagree</u>
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Form 'B'

1. Other person's praise or blame does not affect me.	-2	✓		
Total Score =	0			

C Form 'A'

1. I feel elated when people praise me.	+2			✓
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Form 'B'

1. Other person's praise or blame does not affect me.	+2	✓		
Total score	4			

In the above example respondents A and C show that they differ in personality approach but their degree of self-awareness is same.

The middle box representing vague agreement will be given a score of zero all through the scale on both forms apparently it seems a redundant response but actually it is not. If a subject gets a +2 on form 'A' and a zero on form 'B' responses respectively, his total score on that item pair would be +2 which is in between +4 and zero, scores on any item pair as indicated in the above example. Thus the middle box indicating somewhat agreement providing a score of zero. The individual's composite score of self-awareness scale would be the total of his scores on each item pair.

An easy method of scoring of this scale would be to check

on  
all the responses on form A by giving a +2 score/both agreement and disagreement responses on these forms, and a score of zero on both middle box responses, then form 'B' should be scored by means of item comparison with the responses of form A scored accordingly. This method would simplify rather the complex procedure of scoring which has to be based on a response on each item pair. The total score of the individual will be  $36 \times 4 = 144$  and the minimum score can be 0 but it is only a theoretical possibility usually the subjects' scores range between these two extremes; majority of them falling somewhere in the middle of the two extremes.

#### SAMPLES AND ADMINISTRATION

In order to test self-awareness, the self-awareness scale constructed by Sajida Zaidi was utilized. This test was administered to a random sample of 100 subjects of which 47 students were of ST High School, Aligarh (IXE and IXB) and 53 students of Zakir Hussain Higher Secondary School, Aligarh (IXB and X).

A small sample of 100 students is taken because a second test of assessment by others was also required to know the interpersonal relationship, which is not possible on a big sample. Because of the sociometric component of the scale only one class was taken as the students of one class can know their classmates. But as the students were not enough, the number being small, another class of same section of another school was taken.

Before the test was given, the written instructions were explained orally to the students so that they knew what they had to do. The test booklets were then distributed among the students.

Both the forms of this scale were administered simultaneously and 10 minutes were allotted for its completion. The students were requested to respond quickly to the questions after which the test booklets were collected from all the students.

#### DESCRIPTION AND RATIONALE OF SOCIOMETRIC TECHNIQUE EMPLOYED IN THE STUDY

For determining interpersonal and intrapersonal relations and resulting evaluation of the members of the peer group of each other and for their own selves the following sociometric technique was utilized in the study. The preliminary scale to employ this technique comprised of five items based on five human qualities which are self confidence, self regard, trust in others, open-mindedness and social desirability.

The subjects on whom the test was administered were of the same class from whom the previous data was collected. These subjects were supposed to assess those friends on the above mentioned five human qualities who achieved high and low scores on the self-awareness scale and the high and low aware students had to assess their own selves also (intrapersonal). Being of the same class, the subjects could give their ~~correct~~ <sup>correct</sup> opinion

of those students who were highly aware of themselves and also those who were low in awareness.

Just below each human quality, three boxes are provided. Each item has three alternative answers, i.e., agree, somewhat agree and disagree, which are written on top of the three boxes. The subjects were required to put a tick mark under the category depending upon his agreement or disagreement with the given human quality. For example, if they wanted to express agreement with the quality they had to put a tick mark in the right hand space, if they wanted to express little agreement in the middle box and if they wanted to express disagreement they had to put the tick mark in the left hand space given below each human quality. They were asked to indicate their reaction for each quality and for each boy on each quality and not to leave out any.

In this technique, on the first page the necessary information about the subjects like name, age, sex and parent's profession and income is given. This sociometric test also provides the subject with clear instructions written in simple language for their clear understanding and comprehension.

### INSTRUCTIONS

yourself and

- 1 This scale consists of human qualities. You have to assess/your friend whose names are provided to you on these qualities. Try to be objective as far as possible and give your opinion about each one of them.

- 2 Just below each human quality there are three boxes, on top of each box is written agree, somewhat agree and disagree. Indicate your opinion by putting a tick mark ( ✓ ) in the middle box only when you are sure that neither you fully agree nor fully disagree. Try to use the middle box as sparingly as you can.
- 3 You must give your opinion regarding each individual on each of these qualities.
- 4 Your answers will be kept confidential. Do not hesitate in giving your opinion.
- 5 Do your work speedily, do not discuss with others. It is your opinion which is valuable for us.

It is not a full fledged test but just a technique employed for the purpose of this study, to find out how the low aware and high aware students assess themselves and how they are assessed by others, therefore, the question of reliability and validity does not occur. We have considered this technique as appropriate for this study and the human qualities selected for this technique have a relevance for apparently related qualities on the self awareness scale.

#### TIME LIMIT

This test was not time bound, but the subjects were asked to complete their work as fast as they could.

#### SCORING SYSTEM

The responses of this test were received on a three point scale. Each point of the scale represents different degrees of



interpersonal and intrapersonal relationship, with the two extreme answers 'agree' and 'disagree' through a central 'somewhat agree'. Each response under the category of 'agree' was assigned a value of 2, under the category of 'somewhat agree' a value of 1 and under the category of disagree a value of zero was given.

SAMPLES			Agree	Somewhat agree	Disagree
1	Self confidence	...	2	✓	
2	Self regard	...			0 ✓
3	Trust in others	...		1 ✓	
Total...			3		

Total scores earned by an individual were the summation scoring of all values. Hypothetically speaking the maximum possible total scores of an individual on interpersonal perception could be 104 and minimum 0 in Zakir Hussain School in which the number of students was 53, (class IX and X) whereas concomitant scores would be 92 and 0 in S.T. School, number of students being 47 class (IXE and IXB), after excluding the scores of the individuals own assessment.

#### SAMPLE AND ADMINISTRATION OF THE SOCIOMETRIC TECHNIQUE

To know the interpersonal and intrapersonal relationship a sociometric technique was utilized. This test was administered on a sample of same 100 students from whom the other data was

collected. 47 students were of S.T. High School, Aligarh, Section (IXE and IXB) and 53 students of Zakir Hussain Higher Secondary School, Aligarh, Section (IXB and X).

To know the assessment of others (Interpersonal) and assessment of ones ownself (Intrapersonal), a list of names was given to the subjects. This list consisted in a mixed manner the names of two groups of students, one group which had high self-awareness and the other which was low in self-awareness. These two groups were formed on the basis of the self-awareness scale and was calculated by taking LSD above mean and LSD below mean. As a result of this there were 7 students with high scores or high self-awareness and 6 with low scores or low self awareness on the self-awareness scale. Coincidentally the same number was in S.T. School out of the total number of 47 students.

The technique was administered school-wise by the investigator because only those students could give their assessment who knew their classmates. The list of names of the students was given in a mixed manner not indicating that they are high or low self awared people in order not to create a hallow affect on the opinion of the members of the class.

In Zakir Hussain Higher Secondary School since the number of students was 53, therefore, only 52 assessments were taken, that is excluding the individual himself (53-1) who was on the list and who had made his own assessment (Intrapersonal). In this way all the 7 students with high awareness and 6 with low

awareness were assessed by the 52 of their classmates and simultaneously they made their own assessments too. In S.T. High School the number of students was 47, therefore, only 46 assessments were taken on both high and low aware groups excluding the individual himself (47-1) who had made his own assessment. The middle group was ignored because the investigator wanted to know the relationship only between self-awareness (both high and low) and others assessment of them about certain personality traits which could possibly have some correlation with self-awareness.

Before the test was given, the written instructions on the first page were explained to the students to enable them to know what they have to do. After the required explanation the test booklets were given to the students.

There was no time limit, but the students were asked to do their work as fast as they could and not to waste time. The booklets were collected from all the students as soon as they finished their work.

## Chapter 4

### ANALYSIS OF DATA, RESULTS AND DISCUSSION

The data gathered from the sample of the study was organised and tabulated to facilitate application of appropriate statistical technique for purpose of its analysis. Various analyses carried out in response to the requirement of the hypothesis are presented in the following chapter together with the result of the test of hypotheses of the study.

The raw scores obtained by the multidimensional inventory of self-awareness and the sociometric technique of interpersonal and intrapersonal perception were subjected to the following statistical treatment:

- 1     The high and low self-awared groups were identified on the basis of LSD above and LSD below the mean scores of the self-awareness test.
- 2     The means and standard deviations of each individual of high and low groups were calculated.
- 3     The combined mean and SD of the interperception scores of the two groups were calculated.

- 4 The combined mean and standard deviations of the intraperception scores of the two groups were calculated.
- 5 't' test was applied in order to ascertain the significance of difference between :
  - a) High and low self awared students on intrapersonal perception.
  - b) High and low self-awared students on interpersonal perception.
  - c) High self awared students on interpersonal perception and intrapersonal perception.
  - d) Low self awared students on interpersonal perception and intrapersonal perception.

The above statistical treatment is shown in the following pages:

#### Presentation of Data

Self-awareness Scores - Self-awareness score is obtained from the two schools with the help of a multidimensional inventory of self-awareness. The means SDs and range of self-awareness of both the schools separately and combined are given in the following table:

TABLE I

School	No.of students	Range	Mean	Median	Mode	S.D.
S.T.High School	47	30-92	66.85	67.35	68.35	13.23
Zakir Hussain School	53	30-100	62.90	63.63	65.09	14.12
Combined	100	30-100	64.76	65.71	67.61	13.71



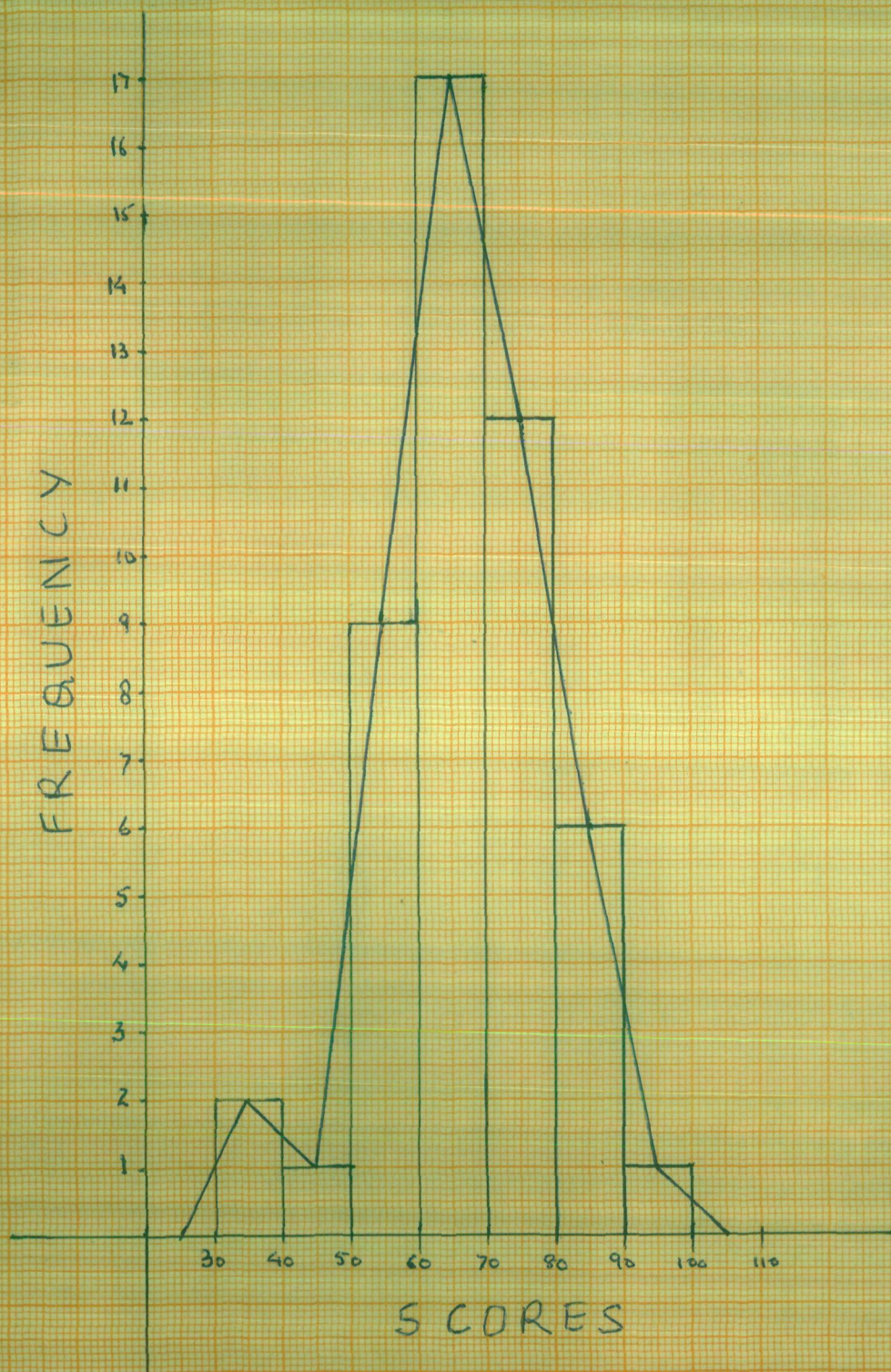


FIG: I DISTRIBUTION OF SELF AWARENESS  
SCORES OF S.T. SCHOOL.



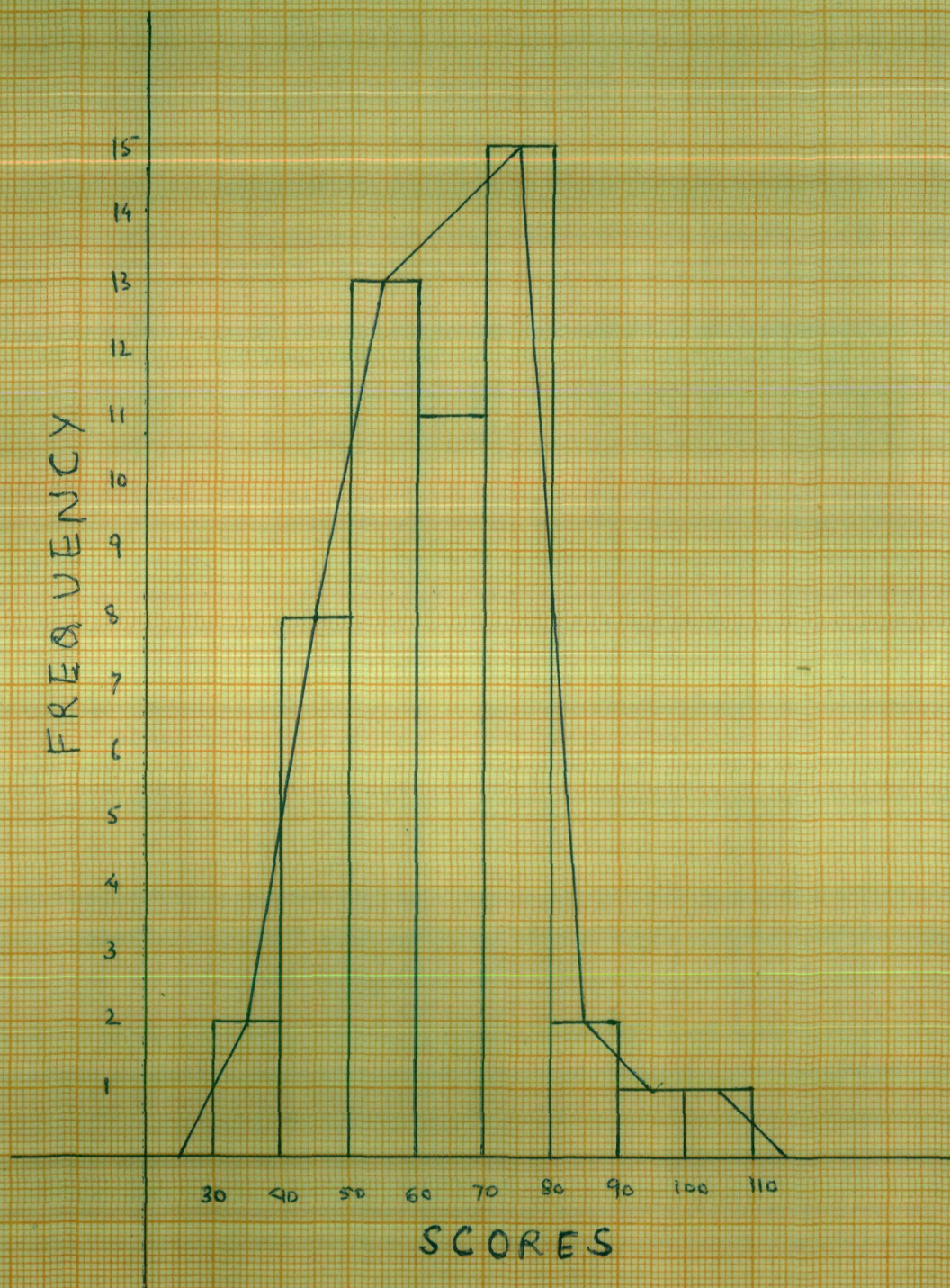


FIG II DISTRIBUTION OF SELF AWARENESS  
SCORES OF Z.H. SCHOOL



A glance over Table I shows that scores of self-awareness in S.T. High School are ranged from 30 to 90. The mean, median and mode values are 66.85, 67.35 and 68.35 respectively, which are not far apart from each other. Therefore, we can say that the scores of self-awareness of S.T. High School are normally distributed. The fact can also be seen from the frequency polygon or histogram of the self awareness scores.

The range of self-awareness scores of Zakir Hussain School is 30 to 100 that is the lowest score of self-awareness of this school is 30 and the highest score is 100. The mean, median and mode values are 62.90, 63.63, and 65.09, respectively, which are almost similar to each other. Thus the scores of self awareness of this school are also normally distributed which can be also seen from the frequency polygon or histogram of the self awareness scores of this school.

A comparison of the two schools shows that there is a high degree of similarity between the range, mean and standard deviation, and as there is not much difference, the population of both the schools may very well be pooled into the whole, i.e., the total.

The combined range of both the schools is 30 to 100, i.e., the lowest score is 30 and the highest 100. When combined the mean, median and mode values are 64.76, 65.71 and 67.61, respectively. This again shows that these values are not far apart from each other, therefore, the distribution of self



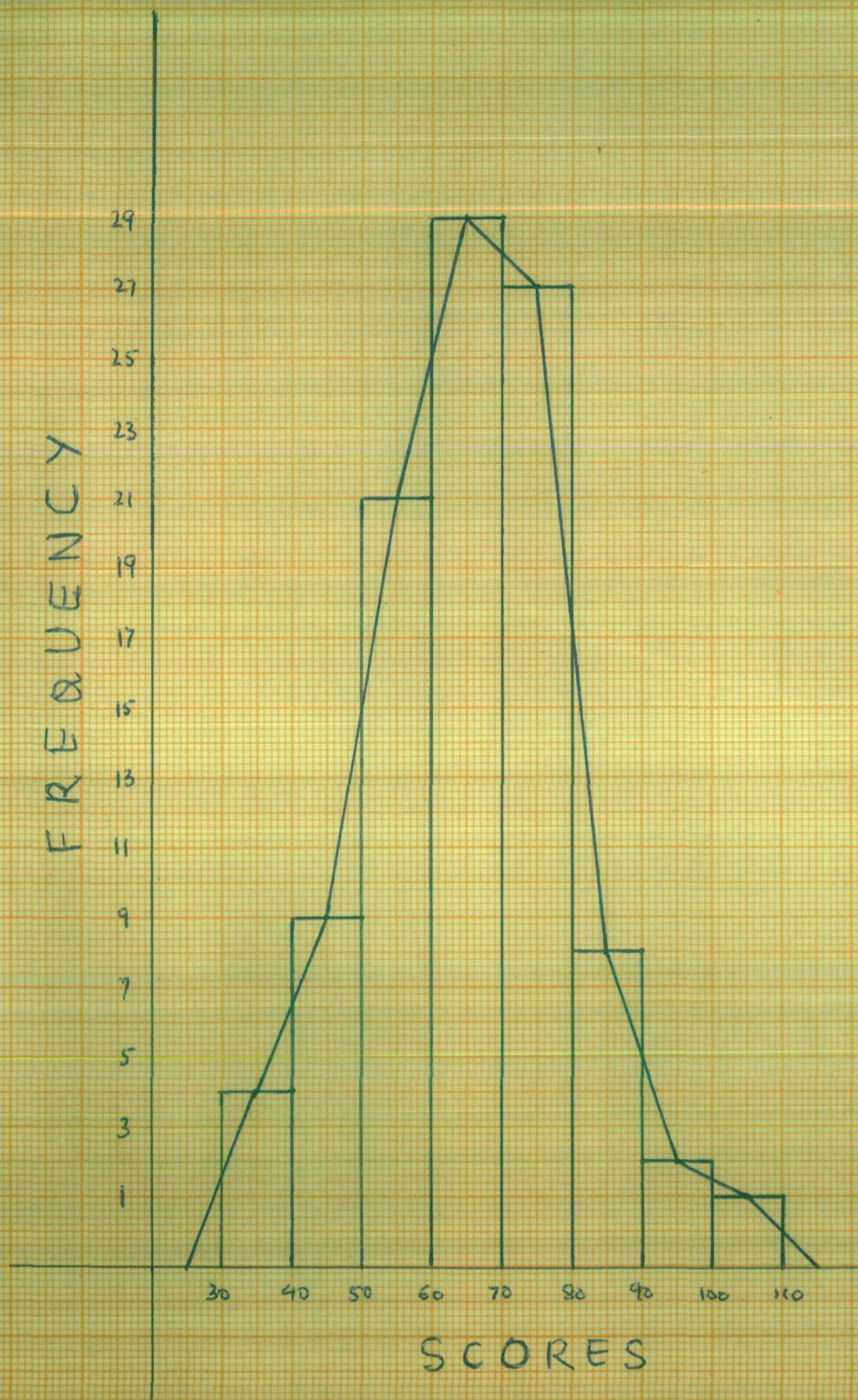


FIG: III DISTRIBUTION OF SELF AWARENESS  
SCORES OF THE WHOLE SAMPLE.



awareness scores, while taking both the schools at a time may be considered to be normally distributed scores. This fact can also be seen from the frequency polygon or histogram of the self-awareness scores.

From the above discussion it can very well be inferred that self awareness is a trait which is normally distributed among the individuals. It also implies that the scores are normally distributed and the data satisfied the assumption of normal distribution required for parametric statistics.

After verifying the fact that scores of self-awareness are normally distributed t-test was applied in order to test the significance of difference between means of the two groups, and prove the hypotheses framed in Chapter I.

In the following tables comparison of these groups are given individually.

A. Comparison between low and high self-awared groups on Intrapersonal perception scores.

To find out the comparison between low and high awared groups on intrapersonal perception t-test is applied. Table II describes the statistics of the t-values of these groups.

The results of the table II indicate that the mean of high self-awared group is slightly higher than that of low self-awared group on intrapersonal perception. But when the statistical significance of difference between means, i.e., t-value is

calculated it comes out to be 0.73 which is not significant at 11 degree of freedom.

TABLE II

Showing significance of difference between high and low self-awared groups on Intrapersonal perception

Self-awared groups	N	Mean	S.D.	Mean difference	Standard error of difference	t
High	12	8.7	0.94	0.30	0.41	0.73*
Low	12	8.4	1.11			

\* Not significant.

The results of the above table implicate that low and high self-awared groups do not differ in their intrapersonal perception. In other words there is no difference in self-assessments by both the groups. Therefore, hypothesis No. 1 is rejected.

#### B. Comparison between low and high self-awared groups on interpersonal perception scores.

In order to know the comparison between low and high self-awared groups on interpersonal perception t-test is applied. Table III describes the statistics of t-values of these groups.

As seen in table III, the mean of low self-awared group is slightly more than that of high self awared group on interpersonal perception. But when the statistical significance of

difference between means, i.e., t value is calculated it comes out to be 0.17 which is not significant at 11 degree of freedom.

TABLE III

Significance of difference between high and low groups on interpersonal perception.

Self awared groups	N	Mean	S.D.	Mean error	Standard error of difference	t
High	12	5.70	2.25	.17	.96	0.17*
Low	12	5.87	2.46			

\* Not significant.

The above results thus indicate that low and high self awared groups do not differ in their interpersonal perception, i.e., assessment made by others on these two groups is same, and thus hypothesis no. 2 is also rejected.

#### C. Comparison of high group between interpersonal and intrapersonal perception scores.

To find out the comparison of high group between interpersonal and intrapersonal perceptions t-test is applied. Table IV describes the statistics of t value of this group.

Table IV shows the mean of intrapersonal perception 8.7 and that of interpersonal perception 5.70. for the high self-awared group. In comparison there is high difference in the

means. When statistical difference between means, i.e., t-value is calculated it is 4.285 which is very significant at 0.01 level of significance.

TABLE IV

Showing significance of difference between intrapersonal and interpersonal perception of High-awared group.

High self-awared group	N	Mean	S.D.	Mean error	Standard error of difference	t
Intrapersonal perception	12	8.7	0.94	3	.7	4.285*
Interpersonal perception	12	5.70	2.25			

\* Significant at 0.01 level.

Therefore it can very safely be concluded by the result of Table IV that there is significant difference between inter- and intra-personal perception of high self awared group, i.e., assessment of high self awared persons of their ownelves is much more than what they are assessed by others. Therefore, hypothesis no. 3 is accepted.

#### D. Comparison between intrapersonal and interpersonal perception scores of low self-awared group.

To know the comparison between intrapersonal and interpersonal perception of low self awared group, t-test is applied. Table V describes the statistics of t-value of this group.

TABLE V

Showing significance of difference between intra-personal and interpersonal perceptions of low self-awared group.

Low-self awared group	N	Mean	S.D.	Mean difference	Standard error of difference	t
Interpersonal Perception	12	8.40	1.11	2.63	.77	3.415*
Intrapersonal perception	12	5.87	2.46			

\* Significant at 0.01 level.

The above results of table V show much difference in means of intrapersonal and interpersonal perception of the low self-awared group. But when the statistical significance of difference between mean, i.e., t-value, is calculated, it comes out to be 3.415 which is very significant at 0.01 level of significance.

The examination of the above result shows that there is significant difference between inter- and intra-personal perception of the low self awared group , i.e., assessment of self is much more than the assessment made by others. Therefore hypothesis No. 4 is accepted.

#### DISCUSSION OF RESULTS

From the above statistical analysis, the results of the present study can be summed up as:

- (1) There is no significant difference between low and high self aware groups on intrapersonal perceptions (Table II).
- (2) There is no significant difference between low and high self aware group on interpersonal perception (Table III).
- (3) There is significant difference between intra- and interpersonal perception of the high self aware group (Table IV).
- (4) There is significant difference between Intra- and Interpersonal perceptions of low self-aware group (Table V).

The first results of the present study reveal that both the high and low self aware individuals do not differ much in their self assessment. Here we have the individual as seen by the individual irrespective of how others see him. Self-evaluation in terms of social attitude with regard to one's own personality traits received considerable attention by both the low and high self-aware groups. This is because at this stage of adolescence all individuals tend to be more general and inclusive in describing what they regard as their good points. All want to rank themselves first, and no one is ready to accept their lacks and limitations. Effect of subjectivity is not eliminated at this age. The traits such as self-regard, self-confidence, openmindedness, etc., on which both the low and high aware individuals had to rate themselves are closer to the inner self, and were observed subjectively, by all the individuals as all adolescents are apt to incorporate positive

facts about themselves more readily and that they tend to assess highly their more positive qualities.

Another finding of the study reveals that low and high self aware individuals do not differ in their interpersonal perceptions. In other words assessment of others on both high aware and low-aware individuals had no significant difference. From this discussion follow that the identity of a person and his behaviour towards others is central in determining the self image that he presents. Therefore, as all the individuals (high and low self-aware) behaved in a somewhat similar manner and their social behaviour was not different, therefore, the judgement of others also did not differ between the two. Another reason for no difference between the low aware and high aware by others is that awareness is <sup>an</sup> internal feeling and it is not necessarily related to the perception of the individual by others. The other individuals assess a person not on the basis of what he internally feels but what his outward actual behaviour is. It is indeed not surprising if the perception by others of low and high self aware groups has not brought out any significant difference. It is commonly known psychological phenomena that attitudes, feelings and beliefs are generally at variance with overt behaviour of the individual.

The third and fourth findings of the study confirms the third and fourth hypotheses that is, there is significant



difference between the intrapersonal and interpersonal perceptions of both high and low self-aware individuals. This fact is important in demonstrating that self rating of both high and low aware individuals is not correlated, with the ratings of them by others. The results do not demonstrate a sound casual connection between others view towards them and their self-evaluation. An explanation for this difference is that individuals at this age tend to be more subjective than objective in their self-assessments, that is adolescents do not see themselves as they are seen by others, or in terms of their attitudes towards others. This again can be supported by the fact that because of the rapid changes physical and physiological with which the adolescents find difficult to adjust, results in an imbalanced emotional state and their self-perception gets biased. Both high aware and low aware individuals undergo the same changes from within and from the environment. Moreover, low self aware individuals find false sense of satisfaction by rating themselves high and appraising themselves high. Although they are not as aware as the high aware individuals but they therefore also possess the quality of subjectivity. All individuals at this age like to incorporate good qualities, therefore, there is the element of subjectivity which makes self evaluation or intrapersonal perception greater than the interpersonal perception. Another such difference can be that a person who does not know

himself fully may not wish to admit to himself that others have positive attributes. To acknowledge other's superiority is to suffer through social comparison, to see them as inferior is to boost one's self-esteem. Through biased scanning one can always find shortcomings in others and in this way show himself that he is really not so bad after all.

#### Suggestions for Further Study

The present investigation made a modest attempt to study the relationship of self-awareness on the one hand, and intraperception and interperception of adolescents on the other. This area appears to be pregnant with a number of possibilities for further research. A few problems that sprang up as the study was in progress are mentioned below in the hope that their study would lead to increased insight into the area of psychology of perception.

1. An investigation into the relationship of selected personality variables with pupils of high and low self-awareness.
2. A study of effect of self-awareness on adolescents' academic achievement and sociometric status.
3. A study of relationship of environmental factors on development of self-awareness among adolescent students.

4. A comparative study of boys and girls in regard to their inter- and intra-perception.
5. A study of inter- and intra-perception in relation to divergent thinking abilities of the high school students.

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# SELF-AWARENESS SCORES

## Zakir Hussain School

## S.T. High School

S.No.	Scores	S.No.	Scores	S.No.	Scores	S.No.	Scores
1	60	27	74	11	60	24	62
2	70	28	68	2	74	25	72
3	50	29	56	3	92	26	74
4	66	30	82	4	78	27	86
5	72	31	56	5	76	28	60
6	64	32	68	6	56	29	68
7	48	33	44	7	86	30	60
8	64	34	74	8	60	31	68
9	74	35	70	9	64	32	30
10	52	36	78	10	70	33	84
11	62	37	72	11	56	34	82
12	46	38	40	12	68	35	56
13	30	39	78	13	78	36	78
14	72	40	48	14	52	37	88
15	92	41	54	15	60	38	64
16	72	42	50	16	56	39	74
17	50	43	80	17	88	40	50
18	54	44	58	18	60	41	60
19	60	45	64	19	58	42	52
20	56	46	36	20	66	43	30
21	100	47	62	21	72	44	66
22	58	48	98	22	74	45	44
23	72	49	70	23	76	46	62
24	78	50	62			47	64
25	58	51	70				
26	44	52	48				
		53	52				



Scores of High awareness or 1SD above mean	Scores of Low awareness or 1SD Below Mean
100	30
78	42
82	44
78	44
78	40
80	36
98	52
86	30
88	50
86	52
84	30
82	44
88	
92	

HIGH SELF-AWARED

Scores of  
Interpersonal  
Perception

9  
8  
9  
8  
7  
10  
9  
10  
8  
8  
10  
9  
8  
8

Scores of  
Intrapersonal  
Perception

308  
314  
252  
268  
295  
231  
294  
321  
304  
281  
250  
273  
262  
272

LOW SELF-AWARED

10  
8  
8  
9  
7  
8  
9  
10  
7  
8  
9  
10

303  
268  
271  
278  
246  
297  
317  
237  
234  
351  
287  
356

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Name \_\_\_\_\_  
Age \_\_\_\_\_ Sex \_\_\_\_\_  
Parent's Profession & Income \_\_\_\_\_  
\_\_\_\_\_

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### INSTRUCTIONS

- 1 This scale consists of human qualities. You have to assess yourself and your friend whose names are provided to you on these qualities. Try to be objective as far as possible and give your opinion about each one of them.
- 2 Just below each human quality there are three boxes, on top of each box is written agree, somewhat agree and disagree. Indicate your opinion by putting a tick mark (✓) in the relevant box. Put a tick mark in the middle box only when you are sure that neither you fully agree nor fully disagree. Try to use the middle box as sparingly as you can.
- 3 You must give your opinion regarding each individual on each of these qualities.
- 4 Your answers will be kept confidential. Do not hesitate in giving your opinion.
- 5 Do your work speedily, do not discuss with others. It is your opinion which is valuable for us.

A = Agree  
SA = Somewhat Agree  
D = Disagree

N A M E S	Self-Confidence	Self-regard	Trust in others	Open-mindedness	Social-desirability
	خود اعتمادی	عزت نفس	دوسروں پر بھروسہ کرنا	ذہنی آزادی	سہاؤی مقبولیت
	आत्म विश्वास	स्वाभिमान	दूसरों पर भरोसा करना	मानसिक आजादी	सामाजिक स्वीकार्यता
	A SA D	A SA D	A SA D	A SA D	A SA D
1 Asad Ahmad Fatmi	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
2 S.Ameer Abbas Rizvi	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 Azra Rizvi	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
4 Satender Pal Singh	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
5 Inderesh Kumar Singh	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
6 Kuldeep Upadhaya	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
7 Mohammad Nadeem	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
8 Pankaj Gupta	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
9 Prasant Gupta	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
10 S.Inam Haider Naqvi	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
1 Sukhmandir Singh	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
2 Mahesh Patel	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 Hasnain Wali	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

A = Agree  
 SA = Somewhat Agree  
 D = Disagree

پورا اتفاق ہے	کسی حد اتفاق ہے	با دکل اختلاف ہے


- ۱۸۔ مجھے اکثر کسی نہ کسی بات کے سلسلے میں احساس جرم سناتا ہے
- ۱۹۔ میری زندگی کے سب سے زیادہ خوشگوار لمحات وہ ہوتے ہیں جو میں اپنے دوستوں کے ساتھ گزارتا ہوں۔
- ۲۰۔ میں نے جلد بازی میں بارہا ایسے فیصلے کیے ہیں جن پر بعد میں پھپھانا پڑا۔
- ۲۱۔ میں سوچتا ہوں کہ جوانی میں کامیابی حاصل کر ڈنگا اور آخری عمر خدا کی عبادت میں گزار دوں گا۔
- ۲۲۔ اپنے ماں باپ کی بیض عادتوں سے مجھے بہت کوفت ہوتی ہے۔
- ۲۳۔ میرے ماں باپ چاہتے ہیں کہ میں ہر جائزہ اور ناجائز بات میں ان کا حکم مانوں۔
- ۲۴۔ میرے والدین نے ہر قدم پر میری الجھنوں کو سمجھ کر میرا ساتھ دیا ہے۔
- ۲۵۔ اکثر اوقات والدین کی محبت ترقی کے راستے میں رکاوٹ بن جاتی ہے۔
- ۲۶۔ مجھے اکثر شرم محسوس ہوتا ہے کہ میں اپنے والدین کی محبت کا ناجائز فائدہ اٹھا کر ان سے اپنی ہر خواہش منوالیتا ہوں۔
- ۲۷۔ مجھے اس بات کی خوشی ہے کہ مجھے چھوٹے موٹے امراض پریشان نہیں کرتے۔
- ۲۸۔ میرے لیے سب سے زیادہ خوشی کا موقع وہ ہوتا ہے جب لوگ میری تعریف کرتے ہیں۔
- ۲۹۔ مجھے اکثر تنہائی میں ایسا سکون ملتا ہے جو سماجی تفریحات میں نہیں ملتا۔
- ۳۰۔ اپنے اندر غیر معمولی صلاحیتوں کی کمی کا احساس مجھے اکثر پریشان رکھتا ہے۔
- ۳۱۔ مجھے لوگوں کی شخصیت ان کی شہرت سے زیادہ متاثر کرتی ہے۔
- ۳۲۔ اپنے شوق کے کام کرتے وقت مجھے ان کے انجام کی کوئی فکر نہیں ہوتی۔
- ۳۳۔ مجھے اکثر ایسے عجیب و غریب خواب نظر آتے ہیں کہ ان کے بعد رات بھر نیند نہیں آتی۔
- ۳۴۔ میں اپنی زندگی میں مست اور مگن رہتا ہوں کہ بیگانہوں مجھے نہ سنا لیں۔
- ۳۵۔ دوسروں کی برتری میرے لیے رنج اور پریشانی کا باعث نہیں بنتی۔
- ۳۶۔ گہرے غم اور خوشی کے واقعات میں کبھی نہیں بھلا سکتا۔

## فلاحی سبب

505

یہ ہے  
کون سا  
بیکل




- ۱۔ اگر لوگ میرے متعلق غلط رائے قائم کر لیتے ہیں تو مفتوں مجھ پر اس کا اثر نہ ہوتا ہے
- ۲۔ جو لوگ میری دوستی کا ناجائز فائدہ اٹھاتے ہیں میرے دل میں ان کی کوئی تعزات باقی نہیں رہتی
- ۳۔ دوسروں کی تنقید سے میری خود اعتمادی کو ٹھیس پہنچتی ہے۔
- ۴۔ میں جس کام کو صحیح سمجھتا ہوں وہی کرتا ہوں خواہ اس کی وجہ سے دوسرے لوگ مجھے عزت کی نظر سے نہ دیکھیں۔
- ۵۔ دوسروں کی دی ہوئی عزت سے زیادہ مجھے اپنی قوت پر بھروسہ ہے۔
- ۶۔ مجھے دنیا میں سب سے زیادہ بھروسہ اپنے دوستوں پر ہے۔
- ۷۔ اپنے چھوٹوں کے سامنے بھی مجھے اپنی غلطی کا اعتراف کرنے میں جھجک محسوس نہیں ہوتی۔
- ۸۔ مجھے اپنی یا تو دل سے لوگوں کو مسخرا دینا یا اثر کرنے میں بہت لطف آتا ہے۔
- ۹۔ اکثر اوقات لوگوں سے تبادلۂ خیال کرتے وقت میں اس قدر محسوس ہوتا ہوں کہ خود اپنی زبان اور آواز اجنبی سی لگتی ہے۔
- ۱۰۔ میری سب سے عزیز دست خود میری ذات ہے۔
- ۱۱۔ اگر مجھے دوبارہ زندگی ملتی تب بھی میں اسے ایسے ہی گزارتا
- ۱۲۔ اپنے مشاغل سے مجھے ایسی دلچسپی ہے کہ میں مشکل حالات میں بھی اتنی نہیں جھوڑ سکتا۔
- ۱۳۔ پریشان کن حالات میں بھی میں ہمیشہ اپنا ذہنی توازن برقرار رکھتا ہوں۔
- ۱۴۔ میں اپنی زندگی سے خوش اور مطمئن رہنا بہت ضروری سمجھتا ہوں
- ۱۵۔ میرے منصوبے کتنے ہی مشکل مہوں لیکن میں جو سوچ لیتا ہوں وہی کرتا ہوں
- ۱۶۔ مجھے سب سے زیادہ سکون قدرتی مناظر میں ملتا ہے۔
- ۱۷۔ بعض واقعات کا مجھ پر اتنا گہرا اثر ہوتا ہے کہ میں مفتوں انھیں دوبارے میں سوچتا اور محسوس کرتا رہتا ہوں

[illegible]

فلازم الف

SOS

پورا کسی حد تک اتفاق ہے  
باقول اختیار ہے

[illegible]

- ۱۔ لوگوں کی رائے میرے متعلق اچھی ہو یا بری میرے ذہنی سکون میں اس سے کوئی فرق نہیں پڑتا ہے۔  
۲۔ اگر لوگ میرے خلوص کا فائدہ اٹھاتے ہیں تو میں بہت جلد ہی بھول جاتا ہوں۔  
۳۔ لوگوں کی تنقید سے مجھے اپنے آپ کو سمجھنے میں بہت مدد ملتی ہے۔  
۴۔ جب لوگ مجھے عزت کی نظر سے دیکھتے ہیں تو مجھے بہت فخر کا احساس ہوتا ہے۔  
۵۔ جب مجھے اپنے دوستوں سے عزت و محبت ملتی ہے تو اس سے مجھے بہت تقویت پہنچتی ہے۔  
۶۔ جو لوگ حد سے زیادہ دوستی کا دعویٰ کریں مجھے ان کی نیت پر شبہ ہونے لگتا ہے۔  
۷۔ میں اپنی بات کی تردید برداشت نہیں کر سکتا خواہ غلطی میری ہی ہو۔  
۸۔ لوگوں سے بات کرتے وقت اکثر مجھے یہ خیال گزرتا ہے کہ وہ میری باتوں میں دلچسپی نہیں لے رہے ہیں۔  
۹۔ میں بحث و مباحثہ میں پورے جوش و خروش سے اپنے خیالات کا اظہار کرتا ہوں۔  
۱۰۔ مجھے اپنے دوستوں کی اس سے زیادہ ضرورت ہے جتنی انھیں میری ہے۔  
۱۱۔ اگر مجھے ایک زندگی اور ملے تو میں اسے بالکل نئے طریقے سے پلان کر دوں گا۔  
۱۲۔ کوئی دلچسپ ترین شغل بھی زیادہ عرصے تک میری دلچسپی کا مرکز نہیں رہتا۔  
۱۳۔ بعض اوقات معمولی واقعات سے بھی میرا ذہنی سکون درہم برہم ہو جاتا ہے۔  
۱۴۔ کبھی کبھی محسوس ہوتا ہے کہ زندگی میں کبھی چیز کی کمی ہے، لیکن کیا کمی ہے۔ یہ پتہ نہیں لگتا۔  
۱۵۔ مجھے اکثر اس بات سے پریشانی رہتی ہے کہ میں اپنے بہت سے کام پورے نہیں کر پاتا۔  
۱۶۔ قدرتی مناظر مجھے اتنا مسحور کر دیتے ہیں کہ میں اپنے آپ کو بھول جاتا ہوں۔  
۱۷۔ میں اپنے خیالات کو کسی بھی حالت میں بھٹکنے نہیں دیتا۔  
۱۸۔ مجھے سب سے زیادہ اطمینان اس بات کا ہے کہ میرے ضمیر پر کوئی بوجھ نہیں۔  
۱۹۔ مجھے اکثر دوستوں کی محفل میں بھی تنہائی کا احساس ہوتا ہے۔



# ”پیمانہ خود شناسی“

ساجدہ زیدی  
ریڈر ڈپارٹمنٹ آف ایجوکیشن  
علی گڑھ مسلم یونیورسٹی علی گڑھ

نام .....  
عمر .....  
جنس .....  
والدین کا پیشہ اور آمدنی .....  
تعلیم .....  
تاریخ .....

## ہدایات :-

- ۱۔ اس سوالنامے میں دو فارم ہیں ہر فارم میں 36 ، 36 سوالات ہیں ، جن کا تعلق لوگوں کی عام زندگی سے ہے اگر سوالنامے کے ہر سوال پر غور کر کے آپ صحیح صحیح جواب دیں گے تو آپ کو اپنے آپ کو سمجھنے میں مدد ملے گی۔
- ۲۔ سوالنامے کا ہر سوال ایک جملے کی صورت میں ہے جس کے آگے تین خانے دیے ہوئے ہیں صفحے کے شروع میں ان خانوں کے اوپر ”تبدیلیج“ ”پورا اتفاق ہے“ ”کسی حد تک اتفاق ہے“ اور ”بالکل اختلاف ہے“ لکھا ہے۔ ہر جملے کے متعلق آپ کی جو بھی رائے ہو اسی خانے کے اندر سہ کا نشان لگا دیجیے۔
- ۳۔ درمیانی خانے پر نشان اسی وقت لگائیے جب آپ کو کسی رائے سے نہ پورے طور پر اتفاق ہو نہ اختلاف۔ کوشش کیجیے کہ اس خانے کا استعمال کم سے کم کریں۔
- ۴۔ ہر بانی سے ہر سوال کا کوئی نہ کوئی جواب ضرور دیجیے۔ کسی سوال کو چھوڑ دیئے نہیں۔
- ۵۔ آپ کے جوابات بالکل پوئیدہ رکھے جائیں گے ، اس لیے بلا جھجک اپنی رائے کا اظہار کیجیے
- ۶۔ سوچ بچار میں زیادہ وقت ضائع نہ کیجیے۔
- ۷۔ ہر سوال کے سلسلے میں اپنی موجودہ رائے لکھئے ، پرانی یا آئندہ رائے لکھنے کی ضرورت نہیں ہے۔
- ۸۔ زیادہ تر لوگ اس سوالنامے کو ۸ سے ۱۰ منٹ تک پورا کر لیتے ہیں۔ آپ جتنی جلدی ممکن ہو ختم کرنے کی کوشش کیجیے اور ختم کرتے ہی لوٹا دیجیے۔